

OLIVE TREES

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OLIVE TREES

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EDITORIALS

SIGNIFICANCE OF PENTECOST.

To speak of Pentecost is to suggest the speaking with tongues. Probably the most striking thing on that eventful day was the fact that these unlettered disciples were able to speak in other languages the wonderful works of God. Many have drawn the conclusion that the endowment with the Holy Spirit ought to carry with it the easy mastery of any foreign language in which the missionary is appointed to preach the gospel. This is utterly to misapprehend the real significance of that transcendent occasion. This miraculous gift was but temporary and given as a sign, and never intended to supersede the slow acquisition of a language by the sweat of the brow any more than the miraculous feeding of the five thousand was intended to supersede the plough and harrow and the toil of the farmer.

The Holy Spirit was bestowed upon the church. The church is regarded as organic and the whole church was potentially present in that representative group of disciples assembled in the upper room. To the church had been given the command, "Go ye into all the world and preach the gospel to every creature," but as yet the means by which that tremendous task was to be accomplished were not apparent. On the day of Pentecost the church was taken up into the Mount of Vision and given a glimpse of her great task. The command was "Go—Preach." It was a world conquest by the tongue. present. and there, too, were manifest the multiplied and varied languages of earth. Along with the vision of the world task was granted a vision of

the ample resources upon which the church could draw in fulfilling her task. Like all other things in the spheres both of nature and of grace the acquisition of other languages is the result of a process and of persistent application. The instantaneous command of other languages granted to the disciples in the upper room was intended to be but a sign of the moral and spiritual transformation and power essential to a world conquest by means of the tongue. The tongue of the church must be touched with a live coal from off the altar. It is when the tongue of the missionary speaks with burning heat, though it be haltingly and stammeringly, that conviction is carried to the hearts of his hearers. The glib utterance of the things of God in a strange language to a strange people might prove a fatal endowment. No, the ability of the missionary to speak in a strange language to a strange people must not exceed his knowledge of their life and his experience of the cleansing power of the Holy Spirit. Otherwise he is but sounding brass. The Holy Spirit then is the permanent gift and possession of the church. The sign, because a sign, was but temporary. The Holy Spirit, as in nature, has chosen to work by the slower and more ordinary processes and laws of the spiritual life. The slow mastery of a foreign language for the purpose of proclaiming the Good News is a moral and spiritual discipline through which the graces of the Holy Spirit are manifested. The missionary then must not be impatient and restive under this discipline, for it is essential to his

future usefulness. By the time he can express himself fluently in his adopted language he will understand much better the people to whom he will speak, and many things that he might now say in his ignorance he will not say when he comes to understand more fully.

Pentecost stands for the reversal of Babel. Babel was the result of unrestrained selfish ambition which bred suspicions, jealousies, fears and mutual hatreds. Barriers were raised which seemed insurmountable. Because of the Spirit which fills the heart, Christianity speaks a universal language and makes a universal appeal. Those born of the Spirit have their hearts knit together regardless of race, language or color. This is the outstanding and permanent feature of Pentecost, the spirit of Brotherhood developed under conditions the most diverse and among elements the most incompatible. With this endowment all barriers of race, language and caste disappear. The impossible becomes possible. Without this endowment the barriers appear insurmountable and the confusion of Babel is but increased.

OUR MISSION TO THE JEWS

By EMMA MCFARLAND.

A Hebrew Christian young woman, a stranger in our city, when asked if she had yet found a church-home spoke of the difficulty of finding one where she would feel welcome and said: "I tell you what it is, the Jewish people are *lonesome*." We have proved again and again that the air of assurance and self-confidence characteristic of many Jewish people we meet is often assumed to cover up their shyness. Often we have passed women on our street who have appeared decidedly unfriendly when an advance on our part would meet a cordial response. We should pray for a

spirit of compassion toward these people as we meet them that we may understand better what they long for and what they lack in their lives.

A Jewish young man only a few months in this country when urged to do something toward improving his health said: "The cause is the home-sickness." This same young man has come to our country with the picture in his mind of a Christian (?) in his land coming out of a church and going and killing a Jew. He has been directed to friends here who are showing him Christianity of a very different kind. He has brought a friend, another stranger, to meet the Christians he has found here.

Another Jewish man came in saying "I am all at sea as to what I believe." He was counting the cost, just what it would mean to confess before his friends his faith in his Saviour. He asked for prayer, and prayed himself, saying he wanted to be shown if he were resisting the Holy Spirit. This man has gone to another city and we may never hear of him again, but we pray for him daily.

In these and other instances these people come to us for no material assistance. They receive nothing but help in finding friends, and are directed to their Friend the Messiah.

We have regretted the loss of many children from families that have moved from our neighborhood. But the places of women and children who have gone are already filled by newcomers. Meetings are well attended and we have to turn away girls who wish to come to our sewing class.

We are thankful for the favorable attitude with which the Mission is viewed in the neighborhood as we can now count almost all our neighbors our friends. The encouragements in our work far outweigh the discouragements, and we look forward, with the blessing of our Lord, to a winter of work that will be the means of leading many to a knowledge of their Lord and Saviour.

NEWS FROM THE FIELD AND NOTES OF THE WORKERS

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All remittances, subscriptions and inquiries relative thereto will receive more ready attention if directed, not to the editors, but to Mrs. T. H. W. Gill.

* * * *

Agents for OLIVE TREES, who so kindly gather the subscriptions in the congregations, will help us avoid mistakes, and prevent misunderstandings, if they will be careful, in making renewals, to give the names this year as they were last year. Sometimes a lady gives her own name one year, and that of her husband the next, as for illustration, Mary R. Jones, then next time, Mrs. John F. Jones. We seldom can identify such persons as one and the same. Please bear in mind it costs OLIVE TREES 10 cents to make such a change. *Please renew under the same name.*

* * * *

OLIVE TREES costs the subscriber but one dollar. It costs us more than that. Here, then, is the chance for a bargain. OLIVE TREES is worth far more than it costs either the subscriber or the publishers. Single issues are worth more than one dollar. Renew promptly. Get others to subscribe. Tell them how valuable the magazine is to you. OLIVE TREES should be read in every home in the Covenanter Church. *It is read in every home where Missions have a place in the hearts and prayers of the family.* We are rich in the character of our readers. What a wonderful privilege is ours, that we are permitted a share in directing your interest and intercessions on behalf of the

greatest of all works, preaching the gospel to every creature! Read that you may know. Know that you may pray. Pray and you will pay. Pray and pay because you know, and God will choose the ones to go.

* * * *

Miss Agnes M. Archer, of the Second Church, Philadelphia, and Miss Lillian F. Cunningham, of the East End, Pittsburgh, congregation, registered nurses, have been appointed to Mersina and Latakia. Their first year will be spent together in the study of the language. After which they are to be helpers to the doctors in Latakia and Mersina. We thank God for the consecration of these splendid young women to the work of Jesus Christ in the foreign field. May He abundantly bless them and qualify for the service to which he has separated them. They expect to sail near the first of the new year.

* * * *

Exchange is bad again in China. It had become normal last spring, and we were rejoicing in the prospect that we would have a normal year, with money going as far as possible to meet the ever-growing opportunities in that great land. Now exchange is off again half as bad as it was at the worst time during the last years of the war, and reported "getting worse all the time." This will serve to indicate the need that every dollar appropriated to our foreign misions should be promptly paid. Much work must be left undone for lack of money, even if the entire appropriation made in the budget is raised. God has ordained that your Board cannot do His work unless you furnish the money.

* * * *

It was a rare privilege enjoyed by the Board at its last meeting to have

present with them Miss Maggie B. Edgar, of Latakia. Miss Edgar has served long and faithfully in the girls' school. She brought very cheering news from that field, and is of the opinion that the work is opening up this fall much more promisingly than any time since the war. The French government is quite favorable to our mission work, and the people are asking for more schools.

* * * *

At the same meeting Miss Edgar was released from the position of teacher in the school and appointed to the position of evangelist among women. She will enter upon this new work, God willing, on her return after furlough. And yet it is not wholly new, for Miss Edgar has already done much of this work among the women, and finds a wide open door on every hand.

This leads the Board to issue an appeal for a young woman to go out and take the place in the school made vacant by this new plan. If the Lord indicates to a qualified young woman that He is calling her to this service, she should very soon put herself into communication with the Corresponding Secretary. Next spring will be too late to make preparations for getting started rightly to the field. Sometimes the Board is embarrassed by receiving applications too late. If one is to leave for the first time for the field next autumn, application should be made not later than April. And two months are needed for getting all papers before the Board for action. Longer time should be had. An earnest appeal is made for this worker. May the Lord indicate whom He will send.

SYRIA

Latakia, Syria. Miss Annie Laurie Kennedy, the new teacher of English in the Girls' School at Latakia, spent her vacation in the Language School at Suk-el-Gharb and writes a short account of it. October 17th is the date of her letter.

"The past summer's vacation spent in the Language School at Suk-el-Gharb has proved pleasant and we trust profitable in the study of this beautiful but difficult language. To have had the privilege of meeting perhaps forty missionaries from the English, Scotch and Irish Missions along this coast, reaching from Jerusalem on the south to Mersine on the north, is a favor which we realize was not enjoyed by our predecessors and for which we are more than grateful.

"We were also glad to meet a score or more of native teachers who were taking advantage of a Normal Course, and to have three of our own girls meet and receive a spiritual uplift from these associations.

"The class room, social evenings and picnics drew us together but the ten minutes spent each evening in family worship together, gave us a deeper insight into each other's lives than any other experience. Each evening a leader was appointed to read the Scripture of his choice and to comment as he desired. Then as we knelt, spontaneous prayers were offered many times in three languages—English, Arabic and Armenian—to a common Father who understands all tongues.

"Prayers were held each morning in the Assembly room during one week of which our own Rev. R. E. Wilson gave us most inspiring messages.

"To our great delight when returning home we found Dr. and Mrs. Esmond Smith on the steamer. That for which the Mission had been looking forward to for over a year had now become a reality. We were welcomed home by the Latakia folk who were more than glad to see the Smiths, and to know they had decided to stay with us and study the language here.

"Our school, we trust, is being carried on with the same zeal and enthusiasm as in former years though we miss very much the inspiration and leadership of Miss Edgar and the hoped-for fellowship of Miss Shanks.

This year the Mission decided that both boys and girls must pay a very small amount a month. It's a great delight to see each child laying down her ten piasters through which she realizes more fully the value of the instruction she is receiving. We are more than delighted to have three Moslem girls with us this year, whom we hope we can influence for Jesus Christ.

"May we have your daily, sincere, intercessions for the work of the Kingdom here."

* * * *

Rev. Samuel Edgar, now on his way to America, sends an account of his visit to two of the outstations of the Latakia mission, not visited for seven long years. It is interesting to read his story of the communion held out under the trees at Bahamra.

"It takes little time and ink to write 1914-1921, but what wonderful things are crammed into those years. Who can ever write or tell the things that this small dash covers between these two dates! Whether we take it in the political world or in the Mission Field no historian shall ever record the sorrows, the sin and distress.

"In 1914 when the word came here that Turkey had entered the war we were at Bahamra, one of our Centers among the Fellaheen, and we were compelled to leave without a Sabbath service. Then our next visit was two weeks ago after a lapse of seven years. Dr. Stewart and our Licentiate had made a visit after the war, but because of divisions and quarrels they were unable to administer the sacraments as planned and so they have been without these high privileges for seven years. Several times last year Rev. Awad and the writer were ready to go to the mountains for a tour but conditions were so bad that there was no safety and it had to be postponed till now. However we rejoice in what we were allowed to see and enjoy in the recent visit.

"We held the regular preparatory

services at Bahamra and then on Sabbath quite early the people began to come and we soon saw that our upper room where we hold the meetings would not accommodate those present. So we planned the gathering outdoors in the yard. Before the meeting we had a meeting of Session to receive those who were wanting to confess their Lord as their Saviour. The session room was the shadow of a small fig tree in a neighbor's yard and here we had a blessed meeting and four were received into fellowship on profession of their faith in Christ. Then two others were ready to make confession of backsliding and neglect and were reinstated. For these things we give the Lord the praise.

"Rev. Awad conducted the Communion service preaching the action sermon and administering the sacrament of Baptism when he gave the rite of the Church to twenty-three. This is the largest number I have seen at any one time in Syria. Some of the families had three children, some two and very few less. Twenty-nine partook of the Lord's Supper out under the trees while many witnessed the solemn ceremony and heard a great searching gospel sermon. We counted 105 adults present. This was surely a great day in this center after seven long years of drouth of blessed privileges. In the afternoon the writer conducted the service and it was a great joy to minister here and to introduce the people to their new pastor, for he is to be their shepherd, too, as well as to be pastor of the Latakia Church. All were happy in the hour. Then we rode over to El-dainey, where the Sabbath was closed in fellowship with the brethren there.

"On Monday morning we had the special favor and joy of going and walking over the property belonging to us which for about twenty years has been in the hands of the enemies of the truth and we could take no steps to obtain it because of the Turkish Government. Now since the French

have come in we are laying claim to our own in Bahamra and El-dainey and Gendairia. It was more than ordinary interest to hear the oldest man at El-dainey pay his respects to the senior Dr. Metheny of blessed memory. This was done in the midst of many oaths and a superabundance of profanity. He was ready to give the mission today his own very house for the sake of the famous Doctor. We are hoping to begin laying a foundation soon to affirm our claim and also to put up a school building at Gendairia.

"We have all been happy this last week in the good news that came from the Government to the Gunamia people. It was permission for their return to their village and also for all the refugees. The mountains are again safe for them to go back to their homes. The first crowd went off Friday and another goes tomorrow. While we shall miss them here we are indeed glad for them, yet sorry because we have no evangelist to go with them.

"Hospitals and schools opened last week. The assembly rooms at both schools were crowded to the utmost. You will all be glad to know that the Mission decided to ask a small tuition fee from both boys and girls and also demand from all pupils who enter the boarding schools a regular fee. Of course in this we have not neglected to make arrangements for the very needy of our own. A place is left for 15 in each school that are to be carried by the Mission. And we shall be glad if any of the home people, societies or individuals will help personally in this work. Dr. McFarland was delighted to have more applications for places in the boarding school than he could provide. This is indeed a new era in education in Latakia Center for which we all give thanks. I shall let Dr. McFarland and Miss Kennedy tell their own tales of interest and excitement.

"I believe we have already reported

to you officially that Dr. and Mrs. Smith are staying with us here in Latakia this winter and are already hard at language study and Mrs. Smith assisting Miss Kennedy in English classes in the Girl's school. We have given them the best teacher to be had and we look for great things from them and then next summer D. V. they can attend the Language School and we feel confident that they will not be far behind any first-year students.

"It is good to have a Bible woman with us again. The other day Mrs. Balph and she went to make a call in a Moslem home and as usual all the neighborhood women gathered in and they had an audience of 19 to hear the message and our Bible woman is just equal to such occasions to know how to weave in the message of her Master. We look for a year of blessing in this department also.

"We all joined the hospital staff last evening for their Sabbath evening devotions. The little girls from the Boarding School are always delighted to go there and sing the new Psalms they have learned.

"In our Sabbath afternoon service yesterday we were privileged to have the Protestant Chaplain of the French Army with us, and he told our people about Protestantism in France. Mr. Fattal translated into Arabic for us. It gives our people a new vision and new avenues of intercession.

"We all rejoice in the reports we have just read from the different Young People's Conventions and we trust that this means new power for our church work at home and abroad."

CYPRUS

Larnaca, Cyprus. These notes from Cyprus came from Rev. Alvin Smith and Mr. Remo Robb. They wrote October 6th and 15th respectively. Mr. Smith says:

"It seemed to me that the school year started on last Sabbath when most of the boarders and all of the teachers

were present at church for the opening service. It is an inspiration to speak to such an audience, even though one knows that the message will not be understood by all.

"Classes assembled for assignment of lessons on Monday and by this time things are getting into the swing of the routine. Some changes have been made in the arrangements for class rooms over last year, and it has resulted in more convenience for teachers and students.

"As for attendance, we can report at this time 78 boarders, composed of all three races—Greeks, Armenians and Turks. This is the largest number of boarders ever admitted into the school, and was made possible by using part of the space available in the Mission House, where Rev. McCarroll and family lived while here. Mr. Robb and I are settled over here, too. Regarding day students the number is as follows: Greek, 61; Turkish, 25; Armenian, 24. Total number of day students, 110. Total enrollment, 186."

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And Mr. Robb writes:

"School goes fine. It is a new job for me but very interesting. The most of the boys are good students and study well.

"We began our athletics last Monday. On Monday and Wednesday we play soccer football and on Tuesday and Friday field hockey. Thursday is prayer meeting day and no sports are played. Saturday is held open for whatever sports is desired.

"We were glad to welcome Dr. McCarroll and family yesterday. They are looking fine but, like all travelers, are glad that the journey is over.

"Mr. Smith is in Nicosia today holding services there. Rev. Demetriades preached for us. The preliminary and closing exercises were in English and the sermon in Greek. Most of the boards of the school are Greek and he preached for their benefit."

Dr. Calvin McCarroll lately arrived in Cyprus is getting settled again at Nicosia. Dr. McCarroll writes of their voyage and arrival. His letter was from Nicosia October 25th:

"The voyage was pleasant on the whole, although we were much worried on account of the condition of the boy. However, he stood the trip as well or better than the other children. The wound discharged for three weeks and finally closed before reaching Egypt. He seems to be quite well now and he and Neil are both at school in the Academy at Larnaca. We had eleven days in Italy, so after staying two days in Naples and visiting Pompeii we sent our trunks to Brindisi and we went to Rome for a week and then to Brindisi. We had the pleasure of the company of Dr. and Mrs. Gill, of the Baptist Mission, who were returning to Italy after furlough. Knowing the Italian language they were very helpful to us.

"On arrival in Cyprus we found the American brothers all well and busy, with 79 boarders and about 180 students in the school. We came up to Nicosia the same day, and found the place in much need of cleaning and repairing after our absence. For the past week we have been trying to get things into shape again but it will require more than one week.

"The people here, and especially the Turks, profess to be greatly pleased that we have returned. We could not ask for a more hearty welcome. Today we began work in the clinic with about 20 patients.

"We have not had an opportunity as yet to make any investigation regarding a girls' school. We will try to report on this in plenty of time for you to make necessary arrangements.

"The weather is quite cool, but no rain yet. As a result, everything is dry and dusty. However, there are clouds in the sky and a promise of rain in the near future. The prospects are good for plenty of medical work and we hope for spiritual work as well."

CHINA

Lo Ting, China. On October 12th Rev. W. M. Robb writing from Lo Ting says:

"We expect Dr. Dicksons to arrive in Hong Kong this week and hope to greet them before the month is out. We are praying they may have a safe journey. Robber conditions are rather bad still. The press reports an employee of the Asiatic Petroleum Company taken by bandits in the Wuchow district. Several missionaries were robbed of all they possessed on their return trip to their stations this fall, but this is the first abduction of a foreigner (supposedly) of which we have heard. We all long for time to come when China shall have a stable and strong government, and peace and quiet where now reign trouble and unrest.

"We rejoice in the encouraging reports concerning Dr. A. L. Robb's improvement in health and trust he will soon be fully recovered."

* * * *

Mrs. W. M. Robb sends the story of the little lame boy and his mother. How we should rejoice that we all have a part in his healing through the skill of our representatives in Lo Ting.

"A little boy only four or five years of age is doing a great deal of witnessing for the Lo Ting Hospital these days. His mother is a young widow, and he an only child. Not only was his father an only son, dying at an early age, but his grandfather, too, and all the living relatives regard A Laan as being a very precious little boy. But alas! he had a tubercular knee with a running sore. Many tens of dollars had been spent in the endeavor to heal him, but after three years of treatment by native doctors he was nothing better, but rather grew worse. His mother, who had heard of the foreign hospital in Lo Ting, and had learned of Jesus Christ, too, decided to bring him here, though she lived some twelve miles away. If

you live near a street car line, have an automobile or horse and buggy, that distance does not seem very great. But if the only means of covering that distance is by walking, with a baby on one's back, those miles, though only twelve originally, lengthen out enormously.

"But there was love and faith in the mother's heart, so she braved the long journey and the many hindrances put in the way by her people, and came among strangers to ask for healing for her beloved child. Of course all their money had been spent by this time, and her people being out of sympathy with her coming would give her none. She was willing to work, however, for love feels no burden, and just at that time there was more help needed in the hospital, so she worked for their board. A Laan soon became a favorite with all, and everybody was eager to teach him. Soon after coming, if asked, 'How is your knee today?' he would sweetly and reverently reply, 'Some better, thank the Heavenly Father.'

"After having been here for a few months, it came time for the mother to return for rice harvesting, so she went home leaving the lad at the hospital for a while. Great was the consternation of all her friends on her return home, to learn that she, a mother, had returned, leaving her only son with strangers, and the berating she received was meant to leave an impression. She assured her friends that she had not the least particle of fear for his safety; that she knew the foreigners and the Chinese who were in the hospital to be utterly trustworthy people. Only a few days ago the mother took him home with his knee all healed. He had been in the hospital about seven months. His grandmother was one who had been so bitterly opposed to his coming to the foreigners. As soon as it was possible to do so, he was taken to her home. She could hardly believe what her eyes saw. 'Why it's all healed; and *all done so*

nicely; and SO CLEAN.' Then she calls in her neighbors to look at the healed boy, then they tell others, until the whole village gathers in to see and hear about the wonderful cure. 'And he so mannerly now, too,' they all say, 'and so obedient.'

"We trust the lad will win as loving a place in the hearts of his people at home as he had won in our hearts here. Before leaving us when asked, whether his knee was all better, he would reply, 'Yes; first, I thank the Heavenly Father; and second, Dr. Wallace.'

"Despite the robber conditions which obtain in most of our field, a good number of the preachers were able to attend the month-end meeting. Mr. Lo, whose field is the farthest from Lo Ting of any of the workers, was here with his family. The meeting was fairly good, but enthusiasm did not reach the boiling point. After his arrival home after the meeting, Chung Foon Wing, the evangelist at Lo P'ing, wrote a letter expressing his gratitude to the Heavenly Father for protecting him on his way. Both on his outward and return trip, others were intercepted and robbed, on one occasion just before he passed, on the other just after. These incidents he seemed to regard as a very signal token of the Heavenly Father's kindly care.

"A class has recently been organized for the benefit of those who have registered as believers. It meets each Friday evening. Several young men are in attendance.

"Two of the graduates from the Redpath Memorial Girls' School are in attendance at the Baptist Girls' School in Canton preparing themselves for teaching.

"A preachers' Conference is planned for the month of November to be held in Tak Hing. Bible Study and Prayer are the main features. We pray that a great blessing may come upon all who attend, and that others through them may partake of the overflow."

Tak Hing, China. Miss Mary R. Adams, Miss Nelle Brownlee and Miss Lillian McCracken are our contributors from the Tak Hing Station this month. They write such interesting accounts. We hope that the interesting ladies will allow us to write "continued in our next" at the close of this third installment of that wonderful trip. We must see them safely back in Tak Hing before we feel that we have the whole story. This account began in October OLIVE TREES.

Miss Adams writes of the Bible woman who ran away and another adventure she has had. She does not seem to be lacking in courage to any extent. This is Miss Adams' story:

"The Bible woman of whom Miss Huston wrote you last spring saying that she had run away has added another interesting incident to her career. While being Bible woman at one of the stations this summer a little girl was carried past the chapel door. An old grandmother was taking her to the orphanage in Tak Hing. This baby was born of wealthy parents and was the third baby girl that had come into the home. The first girl is now about eight years old and a very attractive child; the second girl was choked to death, and when this third little girl came the parents did not welcome her and the old grandmother said it would be better to send her to the orphanage than to take her life. After ten days at home an old woman was called to carry the baby to the orphanage and receive a few dimes for the work of carrying the child away. When she was being taken past this chapel the Bible woman's heart went out to the little cast-out and so she took her and for about three weeks fed her on rice soup, then she brought her to the hospital here, where they are feeding her on tinned milk and some mother's milk who has more than her own baby can take. After being in the hospital one day a former school-mate of this Bible woman who has a baby of her own now about a year old

wanted to take this little orphan and raise it for her. She said she had plenty of milk for both as her own little girl was eating rice gruel now. It was agreed that mothers' milk would be much better than the canned milk so she tried it for two days and brought the baby back on the evening of the second day almost dead. The doctors thought she could not live but after feeding her, bathing her and getting her nice and clean she revived. The baby is now being cared for by the hospital people and is just as bright and attractive as she can be, and she is winning the heart of Dr. Wong and her little girl until the Bible woman when she comes back in three months will have some difficulty in making the child believe that she belongs to her.

"In the village where this baby was born of well-to-do parents lives a family who are Christians. They have a little girl who is now five years old; she is afflicted with infantile paralysis, has never walked or talked and is a great charge to those in the home. She is the daughter of the man physician in the Tak Hing Hospital. What a contrast between the treatment that these two little girls received of their parents. Surely God has a blessing in store for those who are caring for this little invalid but what is in store for the other parents?"

"Across the river from Tak Hing and over the first mountain ridge, nestled down in a very pretty valley, through which runs a clear stream of cool spring water, is a village where the water of life has reached a few souls. A man is teaching there who was in the seminary for a year and his light is shining and there is also a man in that village who was the chapel keeper for a few months here in Tak Hing. There is an old man 81 years old who says he believes and reads with great delight the prayer leaflets or anything of large print. He is very hard of hearing and cannot read ordinary print. He was formerly

a geomancer but would like to be baptized now in the name of Jesus. He is not able to walk so far as to Tak Hing. He has a grandson who was in the boy's school a number of years ago and he says he believes. A girl who was in the girl's school for a term about five years ago is married into that village and she believes but she is afraid she cannot answer the question upon examination for membership."

* * * *

And Miss Brownlee continues:

"May 4.—As we drifted down the river from Tsing Yung our attention was attracted by voices of women and children chatting gaily as they worked under a great cotton tree above us. Although there was no village to be seen, a well-beaten path up the mountainside assured us that one lay within walking distance of our boat, so we called to our boatman to drop anchor and collected a little basket of literature preparatory to seed-sowing by the way. We stopped to talk awhile with the grass cutters under the tree, who were tying bundles of grass and loading them onto a large freight boat to be taken to the Canton market. They told us they were paid one cash, one-eighth of a cent, per bundle for tying, and that an average workman could tie three hundred bundles per day. One man deftly prepared strips of bamboo with which to tie the bundles, while perhaps twenty others tied and loaded the bracken, pine branches and grass.

"In company with grandma and the two Biblewomen we wended our way through shrubbery that bordered the rice fields and soon reached the path that led up the precipitous mountainside. As we climbed, the mountains closed in upon us and the warm, sultry air grew oppressive. We perspired freely in the humid atmosphere and our throats felt dry and parched. Waterfalls and mountain streams bubbled out on every side of us. The Biblewomen washed their faces in the

cool, clear pools, and we craved to drink of the water that flowed so freely, but we knew a village lay beyond and we dared not drink from the streams below. We had climbed until we felt we could go no further without rest when we suddenly found ourselves in an open place in the mountains, where refreshing breezes seemed to reach us from every direction. Four of us immediately threw back our shoulders and breathed deeply of heaven's elixir, while grandma, with her big hat on one side of her head, her hair dangling on either side of her freckled face and pasted against her cheeks with perspiration, her feet hot and swollen, thanked the Heavenly Father because he had known how warm we were. As we continued our climb we came upon fields of taro, beans, sweet potatoes, spinach and peanuts, and soon we were in sight of the adobe village. As we walked along the narrow path at the side of the rice fields a large, yellow-brown snake slid out across our path and hastened our footsteps.

"There was but one inhabitant of the village at home to receive us, but others were working near-by so we started to the field but were invited back to the house to hold a meeting. Two, a man and a woman, who are related to one of our Lo Ting Christians, were quite anxious to hear more of the Gospel so we sat on and on and talked to them of the Christ. How much we enjoyed that visit with those people, and how we long to go back to them. They served tea brewed from some plant peculiar to their own mountains and the drink was much better than the usual variety served to us. They had good, clean, substantial houses of adobe built above the flood line, and were fine, energetic, honest-faced people.

"As we came down the mountain we stopped to pick of the luscious wild raspberries by the way and called again on our friends under the cotton tree. We sat with them on a shrine

in the shade and gave them an opportunity to read some of the literature we had with us. They were interested in one pamphlet, 'The Sweet Story of the Cross,' and of this we left several copies.

"This afternoon we dropped down to Sai Uen and anchored beside a grassy knoll where we spread out our bedding and clothing, wet from yesterday's showers. The sun did his duty by us, and the prospect of a night of repose, undisturbed by frequent complaints of *shap sai* (wet entirely) from different quarters of our boat during the night, cheered us and spurred us on to use our best *lai* (manners) with these Sai Uen friends. The soldiers came down, asked for more literature, and took us up to the village. Some of the women, too, remembered our visit last year, and many of the children stood ready to welcome us.

"May 5.—Going up one of the flooded mountain valleys at Sai Uen we rowed out across the rice fields and reached two villages heretofore unknown to us. As we entered they called to us to be careful about frightening the children, but the children themselves put us at ease on this point by coming out to where we stood and grinning in unmistakable delight every time we directed a glance their way. We gave literature to the reading members of the village, talked a bit, and left, after having exacted a promise from several of the women to come and visit us some time.

"At Sz Tong this evening the people have received us well. About one hundred gathered at a store, then sent some women to bring us up to talk. When we reached the long porch shading the front of the storeroom we found seats prepared for us so we sat down. The Biblewomen seemed reluctant to begin their talks as the men told them the subjects upon which they wished them to speak. On our previous visit we had left literature and it was evident the pamphlets had

been read and discussed so the women feared contention but the men assured us that such was not their design so one of the women gave an excellent talk on the Creation, the need of the Messiah and the power of God. After we returned to the boat a number came down for tracts. Two men from a village where we had spoken last fall crossed the river to see if we could give them a book on the Gospel.

"May 6.—Dropping down a short distance we crossed the river, ate breakfast, washed a comforter-top and middy, and then dropped as far as Upper Lat Tau Sha, where we were invited into a store building to hold a meeting. An intelligent woman who once lived in Tak Hing accompanied us to the boat and lingered to talk with us about the doctrine. At 11 o'clock we reached a long grassy strip bordered with clumps of bamboo and stopped to dry our clothing and talk with the crowd that awaited us on the bank. Later we left the boat and walked about a mile back into the mountains to a village where the people raise silkworms rather than rice and drink tea instead of *chuk*. We were met at the gate by a youth, who took us to a boys' school, where we were invited to talk, but the crowd that gathered could not be accommodated in the small school building so we stopped in the street, and standing well-nigh ankle deep in spongy rice-strawed mud, we said, 'Whosoever will let him come.' They brought us tea and we blistered our mouths trying to drink it before the *me shang mat* (germs) contaminated it. We left literature with the professor and took our leave. When we reached our boat an old woman came up and asked for some of our old clothes. 'Tis true they looked legion, spread out on that grassy mound, but since we have brought them for use rather than for distribution we laughingly refused her request.

"Boat loads of soldiers pass us tonight, going up the line, and we fear

trouble may result. It is the same old Kwongtung-Kwongsai contention and, though China, is not a warring nation, her continual jangling does come to a bloody head once in awhile.

GIFTS TO THE MISSIONS

Recommendations From Plan of Work Board of the Woman's Synodical Missionary Society.

The Board recommends that Young People's and Junior Societies send to our missions in China writing tablets, pencils, erasers, needles and pins, to be given to the children as prizes. And to the Southern Mission, books and magazines (new and old) that they may have in the reading room such reading matter as will build them up in a moral and spiritual life. We also recommend that money be raised to assist in the Mersine Mission in maintaining the reading room recently opened.

By order of the Board,
MRS. R. M. PEARCE,
Secretary.

NOTICE TO JUNIOR SUPERINTENDENTS.

The following Mission Study books are recommended for 1921-22: Home Missions, "Stay-at-Home Journeys," by Agnes Wilson Osborne. This book can be secured from Council of Women for Home Missions, 156 Fifth avenue, New York.

For Foreign Missions, Intermediates (over 12 years of age), "A Noble Army," by Ethel Daniels Hubbard, and for Juniors (under 12 years of age), "Under Many Flags," by Cronk and Singmaster. Both of these books can be secured from Miss M. H. Leavis, West Medford, Mass.

All books are 40 cents, in paper binding.

MRS. T. C. WEIR,
Synodical Junior Supt.

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

THE INTERNATIONAL UNION OF WOMEN'S MISSIONARY SOCIETIES

The Eleventh Council of the Alliance of Reformed Churches throughout the world holding the Presbyterian system was held in Pittsburgh, Pennsylvania, September 17-25, 1921. This association is composed of Presbyterian and Reformed bodies in all lands. The meetings are held once in four years. The Eleventh Council should have been held in 1917 but was postponed on account of the great World War. The women of these churches have an organization called "The International Union of Women's Missionary Societies" which holds its conferences in connection with the meetings of the Alliance.

The thirty-three years' record of the activities of this organization is one of deepening and widening interest, not only in the work of local societies, but also in the foreign countries where the fields are already white to the harvest.

The seventh Conference of the organization was held in the Grace Reformed Church, Pittsburgh, September 22, and was greeted by a very large and appreciative audience. Mrs. H. C. Campbell, President of the International Union, presided and opened the devotional services by announcing the one hundredth Psalm. The address of welcome was given by Mrs. Bell, of the Presbyterian Church. The Secretary-Treasurer, Miss Matthews, of London, being absent, her report was read by Mrs. J. S. McGaw, of Pittsburgh. Greetings were presented by representatives of various churches as follows: Mrs. Miller, of the Presbyterian Church, U. S. A.; Mrs. Krammes, Reformed Church, U. S. A.; Mrs. Hill, United Presbyterian Church, N. A.; Mrs. R. C. Wylie,

Reformed Presbyterian Church, N. A. Each speaker told in an impressive manner why her church greeted these sisters in Christ from far-away lands.

The addresses by the women from overseas were earnestly presented and were very helpful. The first address was by Mrs. McCleery, of Ireland, on "What We Try to Do." She said that while reaching out to help others they had grown in spiritual power. The Rev. Mr. Keller, of Switzerland, spoke on "Woman's Work in Continental Churches." He set forth in words of high praise the faithfulness of the women in alleviating suffering and in carrying the gospel message to those in darkness. "Our Methods of Work" was the topic presented by Mrs. Sloan, of Scotland, and Mrs. Robertson, of England. "Methods of Raising and Expending Money" was the subject assigned Miss Susan Park, of the Presbyterian Church of Ireland. She said their money is not raised by "fairs" and "feasts," but by much self-denial, and it is prayerfully expended. "Condition of Women in Lithuania Since the War." was told by Mrs. Martin Ycas, of Lithuania Reformed Church. She said that many of them are in a most pitiable condition and that there must be sacrifice to the extent of the giving of self and giving of means for the Master's sake. Miss Ruth Montgomery, of the Presbyterian Church of Ireland, spoke on "Work of Girls' Auxiliary." She made a strong plea for the great number of young people who are willing to work for the Master if they could have leaders to guide them aright. She said, "We have many problems before us with which you in this land are unacquainted." Each speaker emphasized the importance of prayer as an essential condition of success.

The Men's Council in session in the First Presbyterian Church of Pitts-

burgh, sent two representatives to bear greetings to the Women's Council. Mrs. J. Saunders, of Switzerland, was elected President; Miss Matthews, of London, was re-elected Secretary-Treasurer. The next meeting will be held in 1925 in Cardiff, Wales.

MRS. R. C. WYLIE,
Pittsburgh, Pa.

JUNIOR DEPARTMENT

A Noble Army.

CHAPTER II.

The Boy With Five Talents.

Dear Boys and Girls:

Away back in 1761, in the old English village of Paulersperry, a little baby boy was born. Can you imagine how happy the father and mother were over this first born son! His name was William Carey, and his father was a weaver of woolen cloth, working, not in a shop, but in his own home. Later he became a school teacher.

William Carey was a five talent boy. He was fond of mathematics, natural history, languages, a good speaker and much interested in books of travel. He did not have much chance of an education, because at 16 he was apprenticed to a cobbler and learned to make shoes, yet he learned Latin, Greek, French and Hebrew, made for himself a map of the world and studied every day while he worked at his bench making shoes.

Carey belonged to the Episcopalian or Established Church of England, but at first did not think much about religion. However, a friend by his talks made him think more about God and salvation until, finally, he was really converted and found Christ as a personal Saviour. Later he joined the Baptist Church and became a preacher but, still, like Paul, he worked at his trade through the week and walked often twelve miles on the Sabbath to preach to his congregation.

Because Carey liked to know about the rest of the world, he had made for himself a map of the world, and read everything he could find about the peoples who lived in other parts of the globe. He covered his map with clippings cut from papers, which told of the inhabitants of far-away countries. As the love of Christ grew in Carey's heart and he realized what a wonderful thing it is to have such a Father as God and such an elder brother as Christ, he began to think of the people of whom he had read in far-away China, Africa and India, who did not know about the Redeemer. Now, you know, 2 plus 2 always makes 4. Carey said, "The people in Africa, India and other countries do not know about Christ, and I do therefore, I should go and tell them about Him." Very plain, is it not, yet some people could not see it. After several years, however, of preaching and writing about the duty of sending missionaries to the heathen, the first society for that purpose was organized, and William Carey was sent out as their first missionary.

India was the place chosen as his field and there were many difficulties. Carey was married, and his wife did not want to go. Then it was a long, long journey in those days, and the British East India Company, which owned the ships going from England to India, did not want missionaries for fear it would hurt their business among the natives. He finally went out in a Dutch vessel, reached India after five months and started to learn the native language.

William Carey was a five talent boy and man, and he found use for every talent as a missionary and gained many others. For a while he worked in British and India as manager of an indigo factory, studying the language meanwhile, and preaching on Sabbaths and any other occasions he could find. Later he went with another missionary named William Ward, a printer, to Serampore, a large

town in Danish East India, where they were allowed to set up a real mission station. Here they had a wonderful settlement like that of the Apostles after the day of Pentecost. Carey now translated the Scriptures into the native language, learned Sanskrit, the root language, and made dictionaries, grammars, etc., and now the British East India Company was glad to invite him to come to Calcutta and teach languages in their college. The cobbler - preacher - missionary without an education became instructor in languages at a salary of \$9000 a year!

He and his family, however, lived on some \$300 or \$400 a year and he put the rest into the mission work. Their settlement was able to put up, now, comfortable homes, school and college buildings, a paper mill and printing press. Carey also had a wonderful garden with trees, plants and flowers from all over the world. He became an acknowledged authority on botany and agriculture and wrote many papers for magazines. Yet this was his avocation.

One day he saw a great pile of wood with a man's dead body on top—a funeral pyre. A great crowd was assembled and the man's widow was about to be burned to death with her husband's dead body. Carey protested but the people answered, "It is a most holy deed," and even the woman, because it was the custom, seemed to be willing. As Carey saw her mount the pyre and lie down with her arm around her dead husband's neck, saw them pile dry cocoa leaves over both and pour on melted butter, then bind both bodies tight with bamboo rods and as the kindling flames mounted high, shout to drown the dying woman's cries, he vowed to have the custom of "sutlee" (as it is called) abolished. It took thirty years but finally the British Government prohibited it.

This and many other things have

Carey and the later missionaries done for England. Because 2 plus 2 are always 4, the knowledge of salvation and civilization introduced by these faithful men and women is producing light and life in this once dark country with its millions of people who merely existed, but are being energized by the power of the gospel and Western learning. May the good work go on until in all India the light shall shine.

MARY A. MCWILLIAMS.

THE MANSE

One thing which might make the Pastorate look more attractive to educated young men was very effectively shown in an article in the *Christian Nation* entitled, "A Manse for Every Minister."

In this article the suggestion was made that the money might be provided by the wealthy women of the congregation.

Since most of the wealthy women of the Covenanter Church belong to the Missionary Societies, perhaps they would not be averse to sharing this privilege with the whole society.

Where the wealthy women are not in evidence the non-wealthy ones might create a sentiment among all the members of the congregation to such an extent that the men, wealthy and otherwise, will be eager to contribute the money just to show that such privileges belong to the men anyway.

So through the efforts of the Woman's Missionary Society in a short time the church without a manse will be the exception.

As Synodical Supt. of Home Missions I suggest this as one line of work to be emphasized during this year.

Very respectfully yours,

LILLY J. MCKNIGHT.

FAREWELL

With this issue we close our service as Editor of Women's Department. The work passes into other and doubtless better hands. Mrs. Myrta M. Dodds and Miss Mary Shanks are to have charge beginning with the January issue.

We have served almost twelve years, having first the help of Mrs. T. H. Acheson, and later Mrs. Mary E. Metheny, with a period of working alone. We have enjoyed the work and have endeavored to make the department of interest to the women of the Church. We want to thank the Editors of OLIVE TREES for the kind treatment they have given us. We ask for our successors the same hearty co-operation we have received, and shall expect greater and better things in the years to come.

MRS. J. S. MARTIN,

Beaver Falls, Pa.

* * * *

As our term of service comes to a close, I wish to thank the sisters who have so kindly responded to our appeals for aid in making OLIVE TREES a magazine for the whole Church.

It has been our desire to create an interest in the work of Missions both at home and abroad.

Fifty years ago I was setting out for what proved to be more than a quarter of a century of labor in a foreign land, and I wish to testify that there is no life so soul-satisfying. I can only wish that the young women of the present day may heed the call for laborers, and give themselves to this most honorable service.

Let me say here that I am thankful for these four years of association with Mrs. Martin, which have never

been marred by even a shadow of discord.

We salute the new Editors, and ask the co-operation of the women of the Church with them in their arduous labors.

MARY E. METHENY.

Druid Hill, November 14, 1921.

AMERICAN MISSION,

LATAKIA, SYRIA.

October 15, 1921.

To the OLIVE TREES:

It is with heartfelt sorrow and regret that we record the fact that Miss Mary E. Shanks, whom we had hoped would long be a fellow-worker with us, has been compelled, on account of ill health, to return to the home land. Only a year ago she came to us full of zeal, energy and consecration to the Master's service, making friends with all whom she met. Her progress, during the few months spent at the Language School in the Lebanon, gave high promise of future usefulness in the work to which her life had been consecrated; but our All-wise Father willed it otherwise. While she is sadly missed, and her going has been a keen disappointment both to her and to us, we rejoice to know that "our disappointments are God's appointments," and hope and pray that the healing touch of the Divine Physician may give to her renewed health and strength for service in whatever field of work she may be called to serve.

ANNIE LAURIE KENNEDY,

I. M. BALPH,

Committee.

The above minute was placed on the Latakia Mission records, at the regular monthly meeting in October, 1921, and a copy ordered to be sent to Miss Shanks and also one to OLIVE TREES for publication.

FOREIGN MISSIONARIES OF THE SYNOD OF THE REFORMED PRES. CHURCH

Latakia, Syria.

REV. SAMUEL EGDAR.....
 REV. A. J. MCFARLAND.....
 MRS. A. J. MCFARLAND.....
 J. M. BALPH, M. D.....
 MRS. J. M. BALPH.....
 R. ESMOND SMITH, M. D.....
 MRS. R. ESMOND SMITH.....
 MISS ANNIE L. KENNEDY.....

Mersina, Asia Minor.

REV. ROBERT E. WILLSON.....
 MRS. ROBERT E. WILLSON.....
 MISS F. ELMA FRENCH.....
 MISS ELIZABETH MCELROY.....

Larnaca, Cyprus.

REV. ALVIN W. SMITH.....
 MR. ERNEST V. TWEED.....
 MR. ROBERT W. GEORGE.....
 MR. REMO I. ROBB.....

Nicosia, Cyprus.

CALVIN MCCARROLL, M. D.....
 MRS. CALVIN MCCARROLL.....

Tak Hing, West River, South China.

REV. JULIUS A. KEMPF.....
 MRS. JULIUS A. KEMPF.....
 REV. R. C. ADAMS.....
 MRS. R. C. ADAMS.....
 REV. JESSE C. MITCHEL.....
 MRS. JESSE C. MITCHEL.....
 KATE W. MCBURNEY, M. D.....
 MISS MARY R. ADAMS.....
 MISS ROSE A. HUSTON.....

Do Sing, West River, South China.

MISS NELLE A. BROWNLEE.....
 MISS LILLIAN J. MCCracken.....

Canton Medical Missionary Union, Canton, South China.

JAMES M. WRIGHT, M. D.....
 MRS. JAMES M. WRIGHT.....
 MISS INEZ M. SMITH, R. N.....

Lo Ting, via Canton, South China.

REV. W. M. ROBB.....
 MRS. W. M. ROBB.....
 E. J. M. DICKSON, M. D.....
 MRS. E. J. M. DICKSON.....
 MISS M. EDNA WALLACE, M. D.....
 MISS ELLA MARGARET STEWART.....
 MISS JENNIE M. DEAN.....
 MISS JEAN M. BARR.....

On furlough.

REV. JAMES S. STEWART, D. D. (Latakia) ...
 MRS. JAMES S. STEWART.....
 602 County Line St., New Castle, Pa.

MISS MAGGIE B. EDGAR (Latakia).....
 Box 832, Winona Lake, Ind.

Invalided Home.

MRS. SAMUEL EDGAR (Latakia).....
 Greeley, Colorado.

REV. A. I. ROBB, D. D. (Tak Hing).....

MRS. A. I. ROBB.....
 San Jacinto, Calif.

MRS. J. K. ROBB (Tak Hing).....

MRS. JOHN PEOPLES (Mersina).....

MISS MARY E. SHANKS (Latakia).....
 177 W. Cedar St., Denver, Colorado.

On Indefinite Leave (owing to illness in family)

REV. J. K. ROBB, D. D. (Tak Hing).....
 705 Lincoln St., Topeka, Kansas.

On Continued Furlough (owing to illness in family)

JOHN PEOPLES, M. D. (Mersina).....
 871 N. 20th St., Philadelphia, Pa.

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 MISS IRENE MCMURTRY

Mission of the Covenant, 800 South 5th St.,
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 MRS. M. I. ROBB, *Fourth Grade*
 MISS JENNIE SMITH, *Third Grade*
 MISS E. A. MARTIN, *Second Grade*
 MISS ELSIE MCGEE, *Primary*
 MISS MARY E. FOWLER, *Girls' Indus. Dept.*
 PROF. THEO. B. LEE, *Boys' Indus. Dept.*
 MISS SOPHIE KINGSTON, *East Selma*
 MRS. LILA CRAIG, *East Selma*
 MRS. LOUISE KYNETTE, *Pleasant Grove*
 MISS ELLA HAYS, *Home Visitor*
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